

M1511
Tuesday, December 31, 1968
San Francisco
Groups I and II
New Year's Eve

Mr. Nyland: We have an assistant now, huh?

So, for the last day of the year, and one of the last meetings before we go back. We have to link it up with Christmas, because it was a week ... we talked then about trying to think about what is going to happen, or what can we expect from the new year.

I thought a great deal today, trying to look over the year as far as I remember in different relationships. The year for me has been extremely difficult, and it is partly due to trying to start certain things that I feel were necessary and would be helpful in the future. With the Barn it is exactly the same as it is with the Land here, and the purpose is mainly that gradually you have to start to realize that Work is not me; that I am only for a little while a little bit of a talking machine through which we talk about Work, and that it has to become more and more independent of what I am as a personality; and that Work should have more and more value for you so that it can continue to exist after I die, and the whole aim this year has been to try to prepare for such eventuality. And I don't mean by death, now, immediately that I would leave the Earth. I mean by death this particular function that I now try to fulfill, and perhaps there may be a period where I want to give it up—for different reasons, maybe—and that I then will not be available like I am at the present time.

I started, as you probably remember, some time before I finally made a decision to become consultant to this kind of Work, and when we started at the Barn it was quite definitely to have something that became a little bit more tangible and that, you might say, people could 'touch.' Because I would like to get away from this feeling of myself being always present so that you can talk to me, and that many times because of a certain affection you may mix up Work with an affection for me. And I really don't want that, because then it's in the way of your own Work

and the acquisition for yourself of something that is really important for your life.

Because, I'm not important for that. It's a very temporary period. You have to live with Work and you have to see how, at the present time we can start to crystallize more and more to become part of you, and to what extent it is possible for you to commit yourself to the necessity of having to Work. Because after all, what you're trying to do in the long run is to build something for yourself which we call 'Soul,' and which would enable any person now living on Earth to have a communication with the higher forces as we acknowledge that they exist; and that we know that there is a form of supreme intelligence which exists in the universe and that we, as poor little people on Earth, know very little about it. But that the aim is really to try to find out more ... in depth for oneself what is the place of Man and how does he find himself on Earth, and what is the need when he is on Earth for himself to use and utilize to the greatest possible extent that what he has talents for; and to realize his particular place wherever he might be and whatever the things he is engaged, that the idea of Work—the idea of freedom, the idea of becoming what a Man—should *be*, and then, in *that* sense finish with this particular cycle which is now represented by our solar system. That Man, then, after such a period of you might say 'fighting' for his life in reality, accomplishing then the possibility of going over to forms of life which are not very familiar to us but which nevertheless exist—that then this kind of activity we have been engaged in now for a few years actually starts to take on much more of a form for yourself, and the more it has to be your own the less it can be associated with me.

But we are too human not to be able ... rather, it is difficult for us as human beings to live with abstract forms. Although the abstractness may be a reality, we are so used to putting things in a certain form ... and that's why when one talks about it, that kind of talk becomes very often associated with the way I happen to be talking to you for some years now. I would like to try to see how we can change that and how we gradually, you might say, can make you become loose from me so that, I would almost say that I can 'leave.'

There is a certain steppingstone which is needed, probably, which will give then, for persons who are interested in Work an ability to have something to refer to; also in a material form but in which, in that kind of a form as it might exist, certain other conditions are required which have to be supplied by those who are interested in Work. And when I talk of the Barn now—where we have started, and to what ... a little bit of an extent it already is starting in the direction where I think it should go—also this same thing will have to apply to the development

of the Land; and that what is really required is the building of something that one can ‘touch’ as I say, that actually has an appearance and that you can look at and that you can be in, and that because of that you can be reminded.

The question of reminding is: What is it really that you want to be reminded of. Because that what you will place in the Land, and that what you will give, has to be a form of your own life and your devotion to that; and that then the Land will receive that part of your life and start to live on its own because of you. So that afterward when you are in contact with it you are reminded that it is part of you and your life, and that you hope, then, that with a certain ambition or perhaps even a vision that you might have of what might be, that then that what is there now in embryo can actually start to grow out, more and more full grown so that it can have more and more of a meaning for Work.

And so this is the kind of a thought that occurred to me today: What will happen for next year regarding yourself as a Group, and the solidarity and perhaps unity at times in the different activities that you are engaged in, and that that what you are actually doing now which is of the greatest value is the building of the Land into something that it becomes, I call it, ‘tangible.’ Because the Land, when it has actually received from all of you this kind of real wish—which started of course at the time when you had to give and donate some money for it in order to acquire it; and that you were willing to take that responsibility in helping to maintain it—it is only the beginning. Because now what has to be put into it is your endeavor and your wish and your real desire to make something really worthwhile; and that then ultimately, in the creation of that kind of an atmosphere something can start to grow because of your ambition and because of your Work. And that what will continue to grow is your desire to have the Land appear to be ... and even that that what is Land now will be converted almost into a certain entity which belongs to you and which you have built, and which then will be able to remind you, because of its aliveness, of that what is your aim in your life.

When one can do this and gradually take away, I would almost say the ‘stigma’ of one person and spread it over something that becomes your communal property, and when it is alive because you have given it life ... and when it is born and is cared for and then starts to grow up and then becomes mature as Land sometimes can be, it could actually in our terminology become a ‘holy place.’ Of course it is possible on Earth to create such holy places, and it is usually where people have gathered and where there is a chance that something of themselves of a

spiritual kind can stay even after they leave. And that constantly this as an aim for yourself—in trying to give the Land whatever you can—that then in turn the Land will give you what it can because of its own life; and it doesn't matter, then, anymore that this life of the Land was created by giving varieties of different kinds of life of each person, and that one then feels in that combination an ... almost a fusion of life force as represented by the Land, that you are entitled to the totality of life which is then represented as a result of your construction and, as I call it, 'devotion.'

You will always be able to find, in devotion, something that will prevent you from becoming too personal. Because the devotion belongs to an aim ... even if one tries to live up to it and tries to crystallize certain things on Earth, always should have an aim away from Earth. And that the aim for oneself in one's own life to build one's Soul, which is not of this Earth but belongs to a higher level, that then when the Barn or the Land can actually take shape and that something is there and based on the ability to live by itself and maintain itself with your care, that then the result for you will be as a holy place, a means for your contact with that where you wish to go.

To some extent one can say it becomes a 'Soulful' experience. Because what you wish that Land to be, is like the education of a child when you wish that child afterwards to help you when you get old. There is something you must give of your essence; something that is quite real for you, and the more real it can be, the longer it will live. If it actually would be possible to give something that you now call 'Infinity' within oneself, then the Land will live forever and ever. It is that kind of a holy place that really is useful in one's Work: To know it exists. It wouldn't matter after it has come into being and the level of Being is high enough—that is, sufficiently far away from the Earth so that the Earth cannot touch it anymore; and that that what is atmosphere of the Earth cannot reach it; and no wind can blow with any particles from the Earth because it is too far—and that what one wishes, then: To have this; partly as a thought, but mostly as an awareness of the existence of the Land so that one, wherever one is on Earth can be reminded of the aim of one's own existence.

And in that sense I hope that the following year, this new year will start the beginning of something quite real. A little bit of foundation has already been laid, and the direction is right. There has to be more understanding, when you are there, to work together; and physical work will help you, but it is not everything; and you must know that, because working physically is

not a substitute for Work as we mean it. That what you put in yourself and that what you wish to give can come out because of your physical work in the creation of an entity of you with that what you are doing; and therefore whenever one works on the Land or whatever you do as building or whatever the aims are to be able to develop it, requires on your part a certain entity, the wholeness of yourself; that what you could be in life now you give, and then that what will be the result will be coherence, it will be an entity which belongs together because that what has been given is really the highest form of your ability.

The devotion represents, of course, your emotional quality, and it is in relation to that that it becomes much more important for a person when he wants to go to the Land; that he actually wishes to go, and does not go because someone else is going. It's much better—and you must make this kind of a decision for yourself—don't go unless you really wish. There's no use of having people hanging around. They take away from you when you are honest and sincere in your own attempt. They take away energy from you, and it is not necessary to maintain *them*. You wish to give what you can, and give it in that sense only.

When you get there, you must remember these kind of things. I would say each person who does get there in the morning, should first realize he's entering into something that you wish to become sacred. It is nothing unusual. Because whenever one is interested in development of oneself, such moments must take place every once in a while; that you arrest yourself in daily life and you try to loosen yourself from it and from the influences which of course all the time affect you, and that you try to get rid of, every once in a while, certain manifestations—as, for instance, when you stand still ... and not only think about standing still, but actually stand still and break your ordinary monotonous mechanicality; whatever it is that you want to practice for yourself; whatever it is when you get there in the state in which you are, and also when you leave, just before you leave do not immediately go over into ordinary life and sit in the car and talk-talk.

What is it really that is required: The understanding of a church or a temple, and the reason why it was built originally for the glory of God. This is a very small thing for us—that is, that what we build is almost infinitesimal—but for us as we are, and also small as we are, it can become the greatest thing in the world. It is sometimes greater than that what you build for yourself. Because you can say even that if I want to Work for my own Soul, then it remains a selfish desire. And it is quite right that I want to have that as a form of self-centeredness, and

that I want to eliminate the selfishness when I do not affect others and take anything away from them, then of course I'm entitled to become whatever I wish to be, and can be and could reach. And one can also say that that what is Infinity has of course no bounds whatsoever, so it doesn't matter how much one takes, or that one within oneself finds that what is boundless and endless. And that therefore that what the Land should become is a fund temporarily housing life; and that life, again, dedicated ultimately through its own Work to the possibility of further perfection, so when one goes there I say it could be like a 'church' in which one can come to oneself and then, in that kind of a dedication you take yourself in hand and you say, "Here I am."

What is the aim for me to be here. What do I wish. My aim is twofold: To Work on myself as well as I can with others and engaged in physical Work, and the other is to leave that what I can spare. It is that same way with a person when he wants to Work on himself: That there is a point where he is willing to 'give up,' I say, certain things—perhaps certain parts of his life, or certain essential values of his life—for the glory of God. And by that I mean, simply that that what a Man must become is really for himself the realization that he is part of a totality which he does not know anything about but which he feels. And that much of this is a feeling, and is not a question of trying to formulate it in a particular way—or to advise others to be that, or to remind them. So that even on the Land one should not talk too much, and you should avoid talking nonsense; because if you do, you carry with you too much of the Earth and too much of unconscious states.

So that every once in a while perhaps a task should be taken; that for a morning you do not talk at all, and that sometimes it is necessary to know what that is, that for a certain length of time you talk all you can. You have to use this Land for the possibility of experiences as tasks which you can set for yourself, or in connection with each other, again and again for the sake of yourself developing. And then, I say there is a point in which you dedicate part of your efforts as if one, having used one's talents on Earth, at death the requirement is to show how you have used it and to what extent you have become responsible. It is perhaps a little infantile to imagine St. Peter, or that God sits on His throne and that He says "What have you done," and you are the right servant, and when you have done well you go to one side and if you haven't you go to the other. It is a little illustration of what one is regarding one's own Conscience, and it is a judgment within oneself which comes, of course, from one's Magnetic Center; because that is the representation of God within oneself, and that simply the creation of 'I' in Work is only a

‘temporary affair,’ as it were.

Because what is needed for the creation of ‘I’, is the concentration of that what one is to the best extent that one possibly can; and what I have tried to explain is the feeding of that kind of material which is needed for the higher development ... or for the development of higher Being-bodies, it’s simply that I utilize the best of me for the purpose of creating something that can be of more value when in my sincere wish I can convert such energy into a higher level, and then it becomes useful for the feeding of something out of this world.

So, in that sense I simply say that what I wish to become for me now, is the growth of something which does not exist, the same way I want to have that dedication to that what as a Group I want to make because I’m part of that Group, and it is a little bit closer to the possibility of becoming free from oneself. Because then the relationship of the members of a Group and understanding each other with the purpose that all of them can have in mind, lifts oneself up a little bit away from what one is oneself; for the sake of actually communicating with each other, the level of Being of a Group can really be raised much more than individual levels of each person.

But, you see, this is a principle, and it’s only a little illustration of what one can do on Earth. When one starts to Work and what is important for one as a development of a Kesdjanian body or a Soul, and whatever is given to Man that he can do on Earth and then becomes that what a Man should be, also that is nothing else but a preparation for the possibility of losing oneself in the totality of unity. The question, then, is simply at what point that might take place, and for Man it happens to be three-removed from where he is now. If Earth is ‘1,’ if the planets are ‘2’ and the Sun is ‘3,’ that is a triangle for Man in which, in his development and represented by the fusion if possible of his three bodies which could be more or less completed; that although the processes of death which apply to the physical and to the Kesdjanian body—also in time—that gradually the Soul could become free for Man still having his name, but that then the next development, if Man can understand that a little bit ... in which that what is Man now as a three-fold being becoming One, ready then to enter into a different level of Being, which is away from our Solar System and, for our limited ideas and concepts we simply say in a general word: the ‘Cosmic’ level.

That what is Cosmic for Man is that when he is finished with the first step and he enters, then, through a little bit of a thread existing and extending from that where he is as a Man on

Earth; and that a Man, having fulfilled the obligations of Earth, and having also utilized his particular Kesdjanian body for the formation of his Soul, that then, explaining it by means of an Octave, the 'Sol-La-Si' of his Soul becomes a link with which Man becomes attached to the possibility of then further developing on the level of a Cosmic scale, again in such a way: Going through the same kind of a process of three levels, and again the same process of fusion, and again then being faced with a third, which is the presence of His Endlessness.

This question, when one sees it in perspective, is that what we have to keep in mind as an aim regarding the universe and the place which Man ultimately must fulfill; and that whatever we do now on Earth is all in the direction of that, until finally the ultimate solution will be the losing of oneself completely into the total entity. Then one gives to God what belongs to Him, after having given to Earth what belongs to Earth. Then a Man, in that way becomes really what he should be—nameless—and that that what is life in Man is no longer divided but is Omnipresent. The question that I say "That what is Above, and so below," that what is the principle which applies to the Law of Three in Triamonia and in Trinity as is represented sometimes by God and the Son and the Holy Ghost, is really only a principle which in our small ways we try to emulate. And we say that what is a Group of people is in the direction of the ability to lose more and more the form of one's personality and actually to become One in the form of solidarity of an understanding of an aim a little better because one becomes closer to it, and in the road towards that one has learned to become more free of oneself and to leave behind all the different selfish desires.

I hope that during the next year, that will become much clearer to you. I hope that you will be able to look at life and to look at Work, and to see to what extent the ideas and the concepts of Work can help you in your ordinary life; and that reversely, in ordinary life and the application of that what you know about Objectivity and whatever may be necessary for the development of yourself in an evolutionary sense, that then you will be enabled to have more insight in what takes place on Earth, and that gradually with this idea of solidarity extended now in the beginning only to those people who work with you and are more or less congenial, that the problem still remains for a Man to be on Earth and to be able to love his neighbor as himself.

Whatever that aim may be that you would like or not like or that what you think is possible for you or perhaps not as yet possible, it is still a question for yourself to see what can be done now and what can be done tomorrow, and not to postpone, of course, what now must be done.

Because if you don't do it now there will not be a tomorrow, you will fall asleep. And this is always what one must realize: That the sleeping part, of that what prevents us from actually Working, is sometimes a blessing, and if one is on the borderline of Waking Up that then there is still that kind of a choice—Why should I continue now—because it was so wonderful when I was asleep, and I'm always inclined to put up a sign and say, "Don't disturb me."

In a Group of people, when you have an aim it doesn't matter if you are disturbed. It is partly the function of them, partly the necessity of others to help to remind you. And the way they can do it is by their own example to show what is Work in them and how is it expressed, and although it may be a long time before it comes out through the manifestations of oneself, it definitely comes out in the negative when you are constantly caught by that what you are as a result of giving in to the whims of your personality. So the teaching, you might say, is a little 'negative,' and teaches by negativity of what you should not be.

This is what one learns as a Group. Because if one sees it and if one sees how someone else is, the necessity is the realization that you are exactly the same thing. Sometimes one says "I could not see it" because if I were not that I would not recognize it in someone else, and that therefore if I do recognize it I have to look inside myself to find that I am similar. Perhaps it is true, but I don't believe in it really. Because if I keep on thinking, I will keep on thinking about all kind of possibilities which are impossible for me, and at the same time I will not admit that certain things are impossible. Because if I wish to grow and I have a sense of adventure, and if there is really a wish to recognize life in myself, then there is absolutely no reason why I should object to obstacles. It simply will encourage me, much more than I already have done, when I know that there is a chance here or there, or whichever way it is.

You see, it is a simple fact. But when I know that I am caught and when I am in prison that I want to get out—when I realize I'm in prison; and of course when I Wake Up I know that: that I am bound—and that together with this what I am now bound by, that I want to be relieved of the responsibility of that bondage. And for that I want to fight, because I am entitled to be free as life.

So we go through all kind of rigmaroles and little bits of, you might say little kind of 'ideas' which will help us—little bits of certain things which we temporarily simply use—and the creation of 'I' is one of them. Don't think that 'I' is something to remain in existence. Because it will disappear when the three bodies fuse into One. Then the Individuality of a Man

has been reached, and there is no reason for that 'I' anymore. The 'I' is only temporary to help you to understand what is really required. When I say it is 'God' and I create 'I' in an image of that—that then God is, for me, that I can call on it when it is there and that it becomes dependable—it is only for the sake that that what is 'I' reminds me; and when it comes to me as I am now, that it helps me in my personality, in unconscious states really not to forget that I'm in the presence of something which requires, really, my attempts to Wake Up.

But the real reason of 'I' is to give assurance to that what is Magnetic Center within the prison of myself, and it is necessary for that reason that this 'I' has to have the audacity to penetrate within me through my essence into my inner life and then finally reach ... almost extending a hand to that what is Magnetic Center and say "Come out now, because I am here." It is as if the 'I' becomes the knight of shining armor who then will wake up the Sleeping Beauty within oneself. And then it is interesting to see that there is no prison, but that it is only that kind of a hallucination that we are bound and under which we live constantly. And when Gurdjieff uses the word 'Kundabuffer' and the results of that pernicious organ, it is only to indicate that we are still under the influence of that; not really knowing what is reality, and that only when we reach reality with 'I' extending its hand to that what is within, that I realize that there is no door and there never was a lock on the door, and there never was any particular wall. Because then one starts to experience Omnipresence, that is what is the possibility of Man to find, at certain times in his life, that what really is without any dimension and without an end.

When the Land becomes for you something of value, you will be able to worship in your way, in accordance with whatever is given to you and in accordance with whatever religion you have been used to. Don't think there is a conflict between any religion and that what we are talking about. When one wants to find out what it is that has happened before and what other people have pursued, and those who were serious and were influenced by different religions as they were, it was then, during such times of their own perfection and their own Work in their way in accordance with their own doctrine and free from their dogmatic laws, that then Man as Souls ... or as entities representing spiritual development, were dispersed away from the Earth and were then concentrated at certain times in certain places of the universe, in space concentrated as an effort represented by Protestantism—or Christianity in connection with Hebrew—with Tibet ... Tibetanism, with that what was Buddha, and that what is Mohammedan.

These are four religions of a certain kind, and all belong to the totality of Being of His

Endlessness; otherwise they would not have existed on Earth, and it would be utterly silly to assume that only one would lead to God. But when such ... you might consider them like 'clouds' somewhere in space and at different places, that then Man wishing to grow can call on any one, and then hoping that by means of a certain proper attitude of himself he will be able to draw energies from such sources. And having let such energy enter into him, his problem is then the conversion of that for himself, in exactly the same way as that what is religion for one in early life acquired: To free that from the form in which it had been put, and to take the reality or the principle of that what was represented by such thoughts and feelings, and to take that and make it one's own and use it for one's own growth.

There is no conflict whatsoever in His Endlessness, there is no conflict even in Objectivity towards subjective attempts. Because from the standpoint even from an ordinary and a little bit higher level from Earth, all things again become equal; because all of us become just little bit of 'slugs,' as Gurdjieff would call it, on Earth trying to work their way the best way they can on Earth, and all of them having the possibility—and perhaps a few having the Aspiration, and perhaps even less having the ability—to do and to Work on themselves.

These kind of things when you realize this, when you see that the totality of all things, becomes for oneself a realization of an experience. Sometimes when you are at the Land and you look and you see the sky, or when you are there in the evening and you see the stars and you really contemplate for a moment the expanse of the universe and whatever there is that the imagination of seeing God somewhere or whatever it is hallucinatorily for you in yourself that takes place, that at such a time there is a possibility of having a moment of existence of Infinity in which you are linked with something entirely free from Earth and entirely different from your ordinary life. Then you return to life on Earth. Then you return to your relationships as you know between people. Then you return to your problems. Then you return to the necessity of solving them. Then you must—and you know this—settle once and for all, and if possible as permanently as you can on Earth, the problems that at the present time bother you.

These we call simply 'resolutions' when you go over into a new year. They have to do with a better understanding of what you really are, and also of what is an attempt that should be made in order to overcome them. Try to see yourself as some kind of a creature with a variety of different attempts; sometimes to please each other; sometimes to please yourself; sometimes to be mean; sometimes not to wish to understand anything... [Aside: What is this coughing all the

time. Have some water, please.] Whatever it is that the person is living as a creature—that is, what he thinks he is now, what he believes he can work with, what he finds out in relation to each other, what he considers his limitations—that he actually tries now, in this life to apply Work. Because that of course is the aim, since one meets with one's life on the level of the possibility of becoming more ... I wouldn't say 'perfect,' but more Conscious and more Conscientious.

Person: Excuse me. [Person turns over the cassette]

side 2 Mr. Nyland: It's always a good sign for me—I'm halfway, right?

When I look at myself and I discover what I am ... and I look at the year as past and I realize what I have experienced during this year, and then I look at the expenditures of energies and I see what I have done or what I had to do, or to what I was committed, or what has driven me, or what it is that I so-called 'willed' myself to do, or to what extent I was willing to lose myself and to what extent I was willing to suffer; sometimes self-inflicted, but nevertheless constantly in relations with those who are near and dear ... those of family, those of profession, those perhaps of a sociological kind—that all of it is centered in that one relationship which is towards one's own God, and that that is represented by one's Conscience within one's life.

One must never give up hope. It is extremely difficult in conditions in which we happen to live, because sometimes it looks as if everything is dark. And why is it that it is so dark for us, and why is it that we allow certain things to continue: Because we have no strength, apparently, to oppose them. This you must learn in this next year: To be able to be strong when it is necessary. Not to allow anything, if you can help it, to pass by when you think you are entitled to have an opinion, and that you dare to say it when the opinion is in line of Work. Not in any other way. Because it is of no use to try to criticize each other on Earth for the way we behave. Objectively speaking, it doesn't make any difference—that kind of behavior which is different. It is existence of life that one is interested in from the standpoint of Objectivity, but then when you wish to help or when you want to criticize or when you want to see yourself or that what you see in others, your criterion is: Is it right for the sake of Work, and do I do violence to that what I call 'Work' for myself when I see that it is maltreated and misused. That's the only consideration you have to have in relationships with each other.

Straighten out first that what you consider is Work for you and Work for someone else, and see if you can come to an agreement. If it is possible to work together, many things will be

added, and also many problems of ordinary life and Earth can be settled. But you must not leave this Earth, the way it is, not having accomplished what every once in awhile in the best of your intentions you have set out to do. You have to remain able to remain adventurous, to remain to be open, to remain to hope, to remain in a state even believing that miracles can happen to one. This is a terrible thing when one loses that. It is terrible when you have to give up something that you have cherished and that you have done everything possible to maintain, and then it is somehow or other taken away from you. It becomes like a death of a relationship. It is something that you lose, then. And you lose contact because there is nothing developed, in one, to continue to have the relationship with someone who has died. And it is always up to the person who has died to communicate with you, because you are of a lower kind. One can wish for it and sometimes sensitives can be in contact with that, but it is always that they are reminded by something else existing above them, and not of their own.

In relationships it is always that same problem: That what is within one and can come out as a wish to Work, should be kindling that what is the wish to Work in someone else. When that is there, it is the beginning of a certain form of Heaven on Earth which creates, for the people who are engaged in it, an atmosphere. And it is that, exactly, that can take place when you go out to the country and live on that Land for some time, and that then in that your attempts to Work will produce that relationship; in the first place between you and the Land, and in the second place between you and the others, and in the third place between the Land and you.

This is important—to see it as an aim—and for that I hope you will never give up. It doesn't matter how difficult it is going to be, and sometimes you will have to scratch your head and say "Where can we get the where-with-all in order to help maintain this." But that, of course, is an ordinary question of life, and it's also necessary to know that you don't have to have a particular surplus. Empty your bank account in order to get something else in it again. Give from yourself so that when one is empty, that then something can be filled.

Always leave something for you. Always keep a little bit of something that is your own, because that is the relationship towards your own God. That what you must retain for yourself has to be of the highest quality, so that that in itself has the possibility of attracting that what is needed to fill yourself more. That what you really wish—if a Man is alive, and if a Man wishes to Work—is for yourself to become hungry for the sake of feeding yourself; so that you know that that what is in you as a wish to become Conscious is never really filled, and that that what

you start out with and what you try to encourage within yourself is like a bottomless pit. Because, where is the end of finiteness. If one continues to live in that one will never find it, but if for some reason or other there is a moment of Infinity, that will immediately give you the hope for the possibility of the future of completely losing yourself in the totality.

[Aside: Can we do something about her? Hum? Is it burning up? (Inaudible comment about a candle.) Well, you have to learn. Let's blow it out. (Inaudible comment.) Oh yes they will. I can talk as long as there is still one candle, (chuckle), and then also *that* ends.]

Because you have to know that there is an end to certain things on Earth. There is a law of destruction which will take place, also regarding your attempts at the Land. There is a period in which it is possible, there is also a period in which it becomes impossible. You will not know where that is—where you go over from one to the other—and the longer you can maintain life, the better it will be. And if it ever were possible to create what I call a 'holy' place, it can remain holy forever and ever. Such places do exist on Earth, and where sometimes people will go because they then can be reminded of the higher things of their own life and receive from it inspiration to wish to continue to go towards their God, or to lose themselves in the mystic joining of that what is their Godhead.

That what is needed for one is exactly that what should take place at the Land, and you must use everything that you possibly can for that sake. Whatever it is in your daily life and whatever is required because of profession, because of ordinary relationships—all such things have to be settled and have to be maintained and have to be kept, and sometimes when you feel it is in the way of too many meetings, then you don't attend the meetings. And if you cannot do it because you are a little bit in a stupor regarding ordinary affairs and problems of life and you cannot go to the Land, then you don't go to the Land.

That what is important for a Man is a relationship on Earth first, and whatever it is and whatever depth you want to give it, that is your problem. The problem next is a professional one in order to keep your life going and to keep your head above water, and then that—these two—have to be pervaded by one thing: That is, the relation towards your Conscience. Because only your Conscience will be able to tell you what to do and not to do. And as far as this coming year is concerned, you now must relate yourself in your daily life to that what is the relation towards your Conscience.

That what has to grow in a Man is his Conscience, and he does that by deepening his

feeling, making it emotional and relating it to that what is outside of him for the sake of his own growth; almost, I would say, so that when he reaches there, a place is prepared for him. You remember that Christ made that statement—to prepare mansions in Heaven. What is really the meaning, is that what I wish now to create for myself is a place where this what is life within me at the present time can continue to live.

I must do this by first realizing what is here on Earth to be done, and don't ever forget this. Because you cannot Work unless you settle your problems of life first. It does not mean you have to be perfect, and it does not mean they have to be ended so that you are ready to leave it. One remains engaged in ordinary life, and at a certain place or in a certain state, more or less an equilibrium; which is not axiomatic for one—because that would be the end—but which remains a working hypothesis, then one can use that as an experience for oneself in the different manifestations which are related to whatever you think and feel. And whenever that is, then, for you, you might say an 'accomplished fact' which will not require too much of your attention; because it is difficult sometimes to live one's life when you are bothered too much by the thoughts of tomorrow or what you have to do ... or if there is too much friction all the energy will go there, and there is very little left for a possible development of oneself.

That is why it's necessary to come to terms with that, to come to terms with what you were before—that is, what you were in your youth—to come to terms with all the conditioning which you have gone through; to get once and for all free from such things which at the present time do not live anymore but only are attended to in your memory and then, when you keep on recalling them and recalling them, you keep on living in them. And you really should be free from that. This is a sign of maturity: That one is able to forget *that* past when it has outlived its usefulness. If you then in maturity refer to it, one becomes senile, and sometimes sentimental.

Keep on going in whatever direction you are going on Earth. Do not change unless you know you can change, or that you are convinced you should. Maintain yourself as well as you can, and follow the three rules of Objective Morality—for your body, for your feeling center and for your mind. Be prepared that that—when it is actually accomplished in relation to that what are the necessities—for the fifth and the fourth rules; that then you as an entity becoming One, will be able to attend to that what His Endlessness can require of you, then as a human being, being you might call it 'presentable' to enter into a different kind of a sphere. Even if it is on Earth, one then becomes a Man Number Four interested in the possibility of further growth.

Don't waste too much time. It is not that time for oneself is not going to end too soon. The difficulty is to use it for whatever it is now; and not to think too much about the future, than only to a certain extent in giving you an impetus to wish to continue to live. What you need is life for yourself, to keep at that as life and to remain responsible for it.

What will you do in the new year. What resolutions will you make. What is there. Don't overdo it. A simple one, one for each month. For one month I undertake a task to do this and the next month I undertake another task and I do that, and that way I will be able to fulfill many tasks instead of going a little haywire and trying to attempt too much in the first two or three months, and the rest of the year will be exactly the same: An ordinary, monotonous existence.

Every day, for instance, during January when you wake up, try to remember if you have been to the Land. And you know it, try to visualize it, that is all. Don't do anything about it. Just let it be for you in review, even if you sit at the edge of your bed and you take that little time off to remember it. I say, for 'January only.' For February, select something of your own. For March, select something in connection with someone else. Be inventive. Don't get stuck on little tasks that you cannot do and not do anything, and always remember that a task is for Work, not for the accomplishment of the task.

Utilize what you can from here—Clara Street. See what there is available. Ask what is happening. Don't expect people to tell you. It's wonderful when they do, and when it's organized well enough of course it's automatic. But if you're interested you inquire "What can we do," or "What is being done," or "How can I fit in," or "What is there that I could help with."

What is it that I am willing to sacrifice for the sake of having an opportunity. The day has opportunities, you have to find them. It is silly to say such-and-such-and-such are your opportunities. I don't know, but each person knows for himself what is an opportunity, and then one uses that again and again for the sake of trying to be reminded, I call it, for that what is 'really' important. Because the other things have such a temporary importance. They disappear. All the thoughts in your brain, all the different feelings in your heart, all that what you now call muscular tensions, all that what you have as sex, all the different things that belong to your personality—it will disappear; nothing of that will remain. All the thoughts go with your brain, and become dust.

What will you build that can remain at least a little longer; more permanent, perhaps not as yet free enough, but in any event enabling you to give an opportunity. What will happen in the

building of that during this year. What will be your aim tomorrow morning. How will you look at the new year when you wake up. What is it that you can remember of the past of this year; that you say, “All that as suffering I really, I don’t ... I don’t want to repeat it if I can help it, if it is my fault and if I really am responsible.” Pray to God that it can be forgiven and that this ... like a day of atonement in which you become One regarding that; that that what you have experienced can be crossed off the books, and that you start the coming year with as clean a slate as you can. And basing it on what you are now—and knowing what you are now, and no fooling about yourself as you know you are—and that what you wish, then, to become to be based on what is the potentiality of which you now could become: Conscious, which now could occupy in your Consciousness an indelible place as potentiality for a Man to become that what evolution will allow him; that in your Conscience, that what is the reality there is linked up with a state of an emotional devotion to that what is life as represented by the universe in whatever concept you want to place it and whatever you want to consider and whatever you now want to take and affect you; and let it be, and that then you take in such a way that you say: “Thank God. I am alive, so help me God. Lord, have mercy.”

I hope you will have a good year: A year of courage, a year of strength, a year of actual ability, but mostly a year of simplicity. No particular flourish. No particular embellishment. First the foundation of two leaves of the plant which grows, and then the stem, and then the flowers, and then the fruit, and then the recurrence.

Man lives that life as he grows in this kind of Work: First the fundamentals—that what is needed, and the realization of what one is—then the growing into the possibility of a further development and a changeover of that what one is as personality into that what could be Conscious and Conscientious; and then the Will to execute and to behave, and to learn how to be, in one’s life on Earth, not affected; and to be strong when it is necessary; and to know what to do at times; and to think properly and to face the ‘realities,’ as we call them, of life in relations and not avoiding them; and at times to pray, and at times to be quiet, and at times to be hard working, and at times to be concentrated, and at times to be so open that even God will enter into your heart.

If you wish to drink, we drink to that. You need not drink—you can wet your lips—but you have to be part of this. You have to learn to work together and understand each other. You have to know that that is a requirement. You are not alone in this life. You can make yourself

alone and you can withdraw, and if you wish solitude you can close your eyes and look inside and see what is there; and if that is your wish also that could be granted, but it is not proper for a Man to be within himself only, and to have his life and not to express it. It is not right for a Man to have only self-love. It is needed for the balance—where he belongs—to love others as he is himself, like an equality in that form of love. You need not neglect yourself for the sake of others, but that has to be equal—that others are included.

So, what else is there to say. A few remarks. Los Angeles—those who wish to go please tell Bill McDonnell so that we can arrange. We will leave, as you know, Tuesday next week. We will drive that day. I would like to know how many cars, or how many people. There will be a meeting that evening in Los Angeles. Next day we'll go through to Albuquerque ... and you can leave after the meeting, you do whatever is necessary.

And that's all we have to tell, at the end of this year? If you wish I play a little bit just to, you might say, to 'end' it—or to begin it.

End of tape